

M1530  
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Westtown  
Group IV

### Part One

Mr. Nyland: What is really most appropriate that we can talk about. One says, of course, life 'as it is,' but life for each one of us is different. Your problems are not my problems. Still, one can talk about problems. But how do you know what I mean by my problems, and how do I know yours. What do I know about your bringing-up—everything that you are now confronted with as a result of whatever has happened in the past. We have to find some kind of a common denominator, and not just say, "About life, it is this way and that way." Because it is different for different people.

How can we even have an understanding. I think about that many times. Because what is really in a Man that he can communicate to someone else if everything that he wants to find out for himself, and what should become his possession, has to go through his own experience. And it is interesting to try to find out what is really one's own experience and what is somebody else's which you simply accept, or you take over or you talk about it as if it is your own. And we don't know the difference. Many times we don't know the difference. We think we know, but we are not honest enough to admit it to ourselves. Because even if we think and feel for some time about the same thing of someone else or our wish to imitate ... and that what we then do is not at all us.

What is *really* us. What are we. All our different attitudes and feelings—what is it. If we put it all together, what is left that is ... that remains outstanding, how much is—one and the other confronting each other—disappear. What is there that one can count on of oneself, perhaps only your name. Because at all different times during the day, different times during your life as you so-called 'grow up' and become more mature, you change. You change all the time. We are

different from a year ago.

When we talk about Work, we also differ. Because that what is Work—and gradually becomes assimilated if we Work on ourselves—changes the way we are, and then our thoughts are changing regarding the understanding of Work. And it will be a very long time before you have absolute facts at our disposal. We talk about it and we say we have to be Objective and we try to introduce some kind of element that we call ‘Objective’; and for lack of a better word it is just Objectivity ... because even when we think and we try to formulate, it’s still subjective. Even if we try to define feeling, it is subjective; and it must remain that way forever and ever *until* we could live in Silence, and therefore the idea of death is not strange because then everything would be stilled.

This is the one side of the scale of the realization for oneself—what actually should be the condition, as if at such a time everything disappears and then we are what we should be. This kind of a paradox, a contradiction of that what goes out also goes in, that what takes place at the same time going towards God and going towards one’s Conscience and one’s inner life—all belong together, and we, as persons, remain in between them.

And, this is interesting. Because if we say I want to Wake Up and I would like to experience states in which the centers are ‘not connected,’ we know by example that what is lower than what we call our ‘waking-sleeping’ state; that in our physical condition that result is reached, and that the whole purpose of so-called ‘resting’ and ‘sleeping’ is accentuated by the separation of the centers and that is quite definitely, from the place where we are now, lower in the scale. And why should that kind of idea be represented—in what for us is lower, and then we strive for that on a higher level. There is always this kind of contradiction that takes place in one: That if I go up, I also must go down. If I pay God, I must pay the Devil. Otherwise I’m not in balance—and that God blesses me, the Devil must also bless me.

This idea is completely within the possibilities of Work. Because as I go along and I try to develop higher Being-bodies within myself, that what is now for me an obstacle in the way of such development is exactly the means by which I reach a higher level. It is the same as when I walk and I push the Earth away, and I go forward. And it is this kind of realization that we don’t understand at all: How can we use ordinary life—everything, not excluding anything—for the purpose of freeing myself from that what we consider, this detachment of something that then can live. And again, in that there are two ways: Something can start to exist and then be free;

and something also can be reduced to such a level that I have no further interest. In both cases I'm free. And this paradox I still have to solve. Because I say if I lose interest, what is there alive in me. And that for a reason—of wanting to have life continued—I must choose one direction only towards which my attempts are going—that is, the direction in which I wish to go—and standing on that what is *not* where I wish to go, but which helps me to go where I want to go.

The reason for wanting to Work and to accept oneself as one is, is simply that I take that what I am as the past of myself and that I wish to go into the future, and that the balance between the past and the future is always the present. It shifts. There is a constant change from the future to the past, and the present changes ... changes in place. As long as it is attached to me, I change—in place. I call that living 'in time,' and for me, living in time with everything that is connected with it, simply means that that what I now call a 'growth' is only a changing-over of one form into another, and that for me that what is life—which I understand when I see the difference between life and the form—is really the essential point in which everything of past and future and present becomes the same.

I wish you would look at the creation of 'I' in that sense. Because, we *create* 'I'. It is not something that we suppose, or that we even wish to assume. Because if it has to function in reality as receiving impressions of ourselves, that form of subjectivity which we in ordinary life call 'reality' must make that what is 'I' alive. And although I create the form as best I can of an 'I' and say this is an 'Objective' faculty, it is not alive until something in me makes the effort to put life into that 'I'. And my life that I put in is my wish to Wake Up; so that then the creation, having a form in the first place as a result of my wish to Work, is now filled as a result of a wish to be Aware. And that is why I call this 'I' a state of Awareness: Because the form is not what I want, I want the aliveness of 'I'. But, I want the form to be such that it can be freed from life at any time. The process of Work then means that when 'I' having grown sufficiently so that life can stand by itself, the form is no longer needed and that what was created originally as a form has now become an entity of existence on which I now can count because it has the quality of non-destruction, the same as life within myself cannot be destroyed. All that can be destroyed is the form, and the process of what we call 'Participation' is the joining of that life of 'I' with the life of oneself, so that then I will know how to eliminate the form in which I live.

These concepts are not so difficult to understand. They are better to experience, and you

must know that when one tries day after day to Wake Up and one constantly sees a little bit more of oneself as a manifestation ... and constantly being in the presence of that what is a manifestation with something that can give the manifestation light, that under the influence of that, the manifestation itself as form will change. I call it 'transparent'—of something that I can see through—and for me that what is seen when I can go through the form, is the reality which I wish in my life, and *Now* and not tomorrow. No opportunities in life ... whatever it is that you experience cannot ... no opportunity can be forgotten. Every opportunity can be useful; it doesn't make any difference what it is, as long as the opportunities are experienced by myself. When I remain in existence and am subject to the experiences which give me an opportunity for my ordinary life, at the same time, that what I wish 'I' to be, uses the same opportunity to remind itself—that is, 'I'—that it should be in existence.

This is a different way of looking at Work. Because in this case I wait until 'I' tells me, "Give me food." Whenever I wish 'I' to grow I have to furnish food, and I do that by means of a wish to be Awake. That's the way I call it: I give it food when 'I' remains in existence and open myself up to the possibility of either a presence *of* 'I', or an Observation *from* 'I'. It doesn't matter; the result is always the feeding of 'I', and the result is the growing in that direction: Towards freedom.

Participation is not the presence of form, it is the presence of forms of life; and the real unity that can be reached at such a time is that what I am in ordinary life with that what I should become, at the present time made real in the moment of that wish to have the light and the heat of my Consciousness and my Conscience be present in the activity, so that that what was wish becomes Will of my personality changed into Individuality.

It all comes down to, not to forget; to wish to Work whenever you possibly can, and to do much and much more than you do, and to be reminded that it is really the opportunities that I give you for that purpose. Because your life on Earth is only to set life within you free. A Man only lives in order to grow or to create, by means of his Being, the foundation upon which others can stand and grow; so that the totality of the whole hierarchy of the spiritual world is made up at the bottom of that what is Mankind, and the realization of the destruction of Mankind when they die, is a step in the direction towards further freedom away from Earth for Mankind as a whole. That is why one says that sometimes the Moon has to be 'fed' by the death of people on Earth, and for that reason that Man—when he understands that—can use his daily dying for the sake of

living, if he can, in eternity.

I hope you can Work. It is so simple. Don't make it complicated at all. Here I am, I wish to Wake Up. That's all.

To the Work of all of us. [Toast]

## Part Two

Mr. Nyland: You know, there are always a great many things that one could say, and maybe they are important. But to make a selection, what will we talk about. What will we say about 'I', about Work, about opportunities, about one's life, about the way you are—we all are—the place we have on Earth, what the Earth is for, what is this life for.

What do we know. Why do we live, really. Why do we want to continue. What is this three-centered human being seeing the lights of Karatas once in a while and then, for a long time nothing. And he goes through periods of despair... Because there is no question about it: A person who is serious about his life, about the difficulties that will come in his way—no one is going to be happy forever. And it is not necessary to be happy—or rather, not even necessary to be balanced in a certain state of peace. It's a question: How can I be in life when everything of life comes in on me, and what is my attitude I should take with different influences. Do I have to eat them all. Can I get out of their way. Should I digest what I still call 'nonsense'—of that what is already sucked dry long ago. Why should I keep on repeating year after year the same thing in order to keep so-called 'alive,' in order to remain a Man on Earth or to have certain obligations that I could fill ... fulfill, or things that I can do with my tongue in my cheek; and I am forced because of the Earth and because of human beings as they are and because of education the way it is, and the way one takes things and experiences, and has nothing to say about it and must undergo that what happens to one.

And why this accidental law that only at times becomes a little clear. Because you can connect certain things that apparently have a relationship, but even if you see how it was related, you cannot make it. If you have dreams, if you have pre-vision, if you have extra-sensory perception, if you have a little clairvoyance, that you have a real ... a little bit more sensitive, you see a few things, you connect them, you say, "Oh, that's it" and maybe, "Yes, that may be also connected." And, what for. To be able to use it? To be able to say, in a trance, that what's going to happen to me? To see how much we are still bound by this and that—all kind of

conditions of life?

The different things that have happened in one's life at a certain time of the year—to what extent can I be free from it, and why is it that I apparently all the time have to go through the same thing. Why is it, when we talk about Work, that you don't know it once and for all. Why is it that you forget. Why is it, even, that you interpret and that you do not know what is the real truth—or even if you would hear it, that you can verify it—and why don't you verify it if it is important. And the conclusion is: It's not that important. Then the question is: Why aren't such things important. Because we live on Earth, and for Earth it's not important. And there is where you make the mistake: It is of tremendous importance to Mother Earth, how we are. Do you think that She wishes to feed the Moon all the time?

There are two processes in Man, Involution and evolution. They belong together. One goes left, the other goes right. It is, again, that Man is in balance between the two. One could not exist without the other. The Negative Absolute and the Positive have to be both existing in order to make the total universe. If we say 'God,' God is also divided for our concepts and what we call 'the Devil,' also is divided for our concepts. Because we don't know where one starts and the other begins, and we don't know within ourselves where is the difference between surface and essence. Where is the difference between outer life and inner life. Where is the difference between these kind of things that are useful and those that are not useful, and how do we try to distinguish. What do we experience in life, and what is in it that life gives us as that kind of wisdom that what we know today we also will know tomorrow. Why do we really forget. Because if the brain is that kind of an instrument that receives impressions, they should be indelibly engraved and at any time become available if I wish to bring them out of their particular closets ... pigeon-holes.

You know, we are a strange lot as a human being. We don't know our place; and still, we live and we assume that we know and we are sure at times, and at times we are so sure that we don't know anything at all. And why should this process go on—this development in a certain sense on Earth—and why does the Earth allow it when we as Man, as human beings, have a task. Or, at least a few of us have a task; because if the human body is a body in which all the different elements ... the cells are composed of human beings, not all the human beings have the same kind of a task.

What is there in Man that cannot be replaced. You see, it is interesting that the body,

physiologically that there are several things that are almost duplicates of each other or of which there are two, or if one is deprived on a particular organ, that some of the other organs come in and try to take over the function. But what is there that is really only for that purpose, and when it's gone, it's gone. That's your lungs, is one. Without your lungs, nothing of your body will take over. There are certain sections in the brain without which you could never live because the other part of the brain will not supply it, and physically speaking sex cannot be replaced. You can replace your left hand with your right hand and your eye with your other eye, and your spleen and your kidneys can take over each other's work, but the few things that are real, they cannot be replaced. This is what Mother Nature is interested in. All the rest is support for the Earth and for Mother Nature's body.

What is needed for Man is to have something in which his organs can exist, and he has to find out what is the most important for him. And therefore I say to be added psychologically to that what is most important for Man, is his wish to survive with his life after death in situations in which he can continue to live and to fulfill his obligations; so that Man in a Kesdjanian body, and even in the body of his Soul, can find the solution for himself within the limits of the solar system where he at the present time happens to live; and then gradually in trying to understand his place there, he will see what his place can be in relation to the Arch-Angels, the All Quarters Maintainers, to the Laws of Three and to the Laws of Four, to the Laws of Seven and to the Law of the Enneagram. It is the aim of Man in which nothing can replace it, and that ... for that certain organs have to exist and have to continue to be fed. Those are the organs that at the present time are not used and have atrophied, and it is up to each person to find out what it is that engages him to such an extent that that, for him, becomes the only way.

Because there is no mistake about it. There is only one way that leads out of a road. Thousands go towards it, one way is the only way towards that what I call 'God.' But if I say God is 'Infinity,' then *all* ways must lead to God. Because God is Omnipresent, for that reason Work is not limited to any one moment. All moments are useful for freedom; because each moment I can realize that there is something in me that is bound, and that my task cannot stop when just the Sun happens to set. Because that what is only ... a picture of the darkness and the lightness is only to indicate to me that every once in a while perhaps I'm not as yet sufficiently Awake not to sleep any longer.

So when we talk and there is the Barn and there are our friends and where we are all

together and we Work and we have a concentrated possibility of being reminded of Work, how much do you really want it. What kind of thirst is in one. At times you will say “Why bother,” and at times you will try to catch up on the times you have lost. It is strange, with a human being, that he is not always the same and that every once in a while he despairs, and every once in a while he hopes, and every once in a while he is overjoyed. If there is a totality of Mankind, or the people who are together and Work, all such possibilities are lived at the same time. And it is that body of a Group which then functions towards the outside as one person, because each person as a unit represents one facet of the totality.

This is the basis on which one learns to Work together: To see what I have, to see what you have; to see what all of us have individually, and to match it and to see where it overlaps and to see where it is unique. And those three points I mentioned—sex, and breathing, and a section of the brain—are the three points of possible unity between Men; so that then his breathing, being linked up with an emotional state and the depth of his breathing, indicates how deep his emotions can be; that what is connected with the particular part of the brain which has insight, which sees the possibilities, potentialities for a Man and knows that Man is linked with an entirely different kind of a chain than only is indicated by his life on Earth; and as far as sex is concerned, for Man it is procreation of the highest which his physical body is entitled to—that all three can represent relationships between Men and that they form the tri-unity of Man when he becomes interested in Working his way away from the triangle and then making out of himself a solidity.

Sometimes I’ve called it a ‘tetrahedron.’ The fourth direction is the only way for Man to go up towards God; or to go down towards that what he wishes to leave so as to settle once and for all what he is leaving and go to see if everything actually is settled; so that *in* that he remains constantly in equilibrium so that in that he knows that the Earth is in darkness and in light at the same time like he is, and that out of this—paying attention to all things—that what is the line and the direction for himself of further growth becomes One *only* because that what I leave I don’t need anymore, that what I wish to become I want to eat.

Tomorrow is an important day for me—always has been, ever since my father died on that day. Two days later my brother died. And it makes this particular period a rather difficult one. And that’s why I talk about the future. Because in this and in these kind of experiences, and every once in a while in daily life—whatever may happen because of certain conditions under which you happen to live—that certain things are finished, if one could be finished and get away



from Earth one could also be finished with such conditions that have been created in order to remind Man that he ought to Wake Up, so that when he once is finished he will be able to be Awake constantly. In that sense Work will have a ... stop when time has stopped, when all noise is gone and there is only Silence; when that what Man is, having finished his life for self-Consciousness, becomes united with that what is the aim of the totality of the Cosmos of which he then becomes part and merges and loses everything of himself in order to find God ... God within his Conscious Conscience.

I hope you have a good week. Goodnight.

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